

were victorious.

Over and over and over again, we see the same story repeating itself. The good forces are always victorious. Even within the mind, when you have the force of goodness on your side, the force of purity, the force of truth, the mind develops a type of purity and self-confidence, a dazzling radiance, which allows you to influence others for that same good purpose, gives you courage. Whereas those that are dominated by the crude forces, start to doubt, start to think that I am not doing the right thing and therefore I will suffer for it. That thought comes in their minds over and over again, it will always be in their minds because God is omnipresent. This Parama Purusa is within each of us and it is not His will that mankind should suffer, therefore it is not His will that mankind should follow these evil tendencies.

We've seen it in the past and we are seeing it today. In India we are in jail. Ananda Marga was a banned organization. It was illegal even to carry a book of Ananda Marga, to do the meditation of Ananda Marga. Everything to do with Ananda Marga was completely illegal. So many persons within our organization were in jail. Emergency lasted less than two years, our brothers and sisters are out of jail, our organization is re-established, we are stronger. And not just that! Where is Indira Gandhi now? Where is Sanjay Gandhi now? Where is the Congress Party? They have been routed. Thoroughly routed.

It is with this background that BABA gave this Vanii. At this time we are seeing the rout of the evil forces. And even in this sector, as Chandra Deva so faithfully reported in Pranam, we have seen something quite similar. The rout of the adharmic forces. We went to Canberra at the time of BABA's conviction, we held a demonstration and we were attacked. We did the right thing, we struggled for BABA's safety. We were attacked by the evil forces. When the court cases came up, all three of our brothers were acquitted. And not just that, the Commonwealth Police and their conspiracy against us was exposed. And not just that, we are bringing the counter cases against them which will be successful.

What can I say when BABA says that we will see the rout of the evil forces as well. Need I predict what will take place. I don't think

we need to look at the circumstances, that we need to guess all the various arrangements in which BABA will make Ananda Marga victorious. But we can understand from this first sentence of the Birthday Vanii, that this is the manner in which the new age will be established.

There will always be a struggle between good and the evil forces. This we understand. And we understand also that it is only when the good forces sit idle, that the evil forces tend to dominate.

This has been the history of this planet that the good forces would sit idle. They might arouse themselves for a short while behind the leadership of one or two good persons, they might fight for a short time, but then they would sit idle once again and so evil has dominated. We have lived through an age which was extremely corrupt, which exploited humanity to fantastic degree. The suffering of humanity almost beyond belief. It is hard to conceive it. In words only can we talk about a third of the world population starving to death, but we can't grasp in our minds just how great and how unnecessary this human suffering is today. Who can grasp the tyranny of the evil forces yet humanity has sat idle. The good forces have done nothing. As such they haven't redeemed themselves as the spiritual forces, as such they haven't redeemed themselves as the good forces.

Continued on Page 17.



After the courtcase in Canberra April '77.



Procession after the Benares DMS.





Dear BABA,

Welcome home Lord, we don't know whether we have really taken you out of jail as we know you will say or if really you have come out purely by your own spiritual power. Really we know it is you who is doing everything, occasionally using us as your tool. But let's not argue too long as to how you came out because we're too happy to have you with us again. Just welcome home, Lord, and next time if you should go away again, please take us with you.

PRANAM

ANANDA MARGA SYDNEY SECTORIAL NEWSLETTER JUNE '75 VOL. 2 NO. 6 PRICE 50 CENTS

THE SUPREME COMMAND

THE MAN who performs Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in his mind at the time of death, his liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that he might be enabled to enjoy the

ter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

Shrii Shrii Anandamurtiji

CONTENTS

DEAR BABA	1	THE PRINCE OF PEACE	7
SUPREME COMMAND	2	ANANDA PURNIMA VANII	8
CONTENTS	2	BABA	10
MAKE HIM THE TARGET	3	RIDE THE WAVE OF DHARMA	11
FROM INDIA	4	SCIENCE OF IISHVARA PRANIDHANA	12
A LETTER FROM THE MAGIC THEATRE	5	THE LORDS DRAMA	14

Make HIM the target of your life

Shrii Shrii Anandamurtiji

Know that Prerayita, the Purusottama Himself-try to attain Him alone. He has not handed over His absolute authority-His formidable power, to anyone else, for He has to carry the burden of collectiveness of the universe-has to bear the stamp of attributes, though intrinsically attributeless (Nirguna). Recognise-know that Supreme Father. Extort His kindness by dint of your own strength and devotion. What is the secret hint-the 'open sesame' of receiving His kindness ? - Do what pleases Him. Abiding by His wishes rigidly, if you let adrift your life on the actional waves of His choice, He is bound to smile on you-He will be compelled to. Snatch away His kindness on the strength of your devotion. He will put a garland of victory round your neck with His own hands, if you go on performing your deeds like a hero.

ready there deeply hidden in both the body and the Onunkara, which bursts into blazing brilliance and reveals itself through the process of Meditation-like frictions. He is within you through and through, indissolubly and pervasively (Ota-prota) and so is He in each and every pore of each and every entity of this universe. With a desire to know and understand Him, think, reflect and meditate deeply and constantly. You shall attain Him.

Tilesu taelam dadhiniiva
sarpirapah srotahsvaraniisu
cagnih
Evamatmatmani grhyatesao
satyenaenam tapasyonupash-
yati.

Do you know how He is implanted in everything ? Just as oil

cottararanim

Dhyananirmathanabhyasad devam
pashyennigudhavat.

How would you carry on with your work ? You have got to make proper use of the human body, the human mind and the human soul that you possess through His grace. Make cent per cent use of the resources-whatever they are (however little they may be in your opinion)-that He has bestowed upon you.

Shrinking away from work out of fear of it, do not let your body, mind and soul or financial capabilities or other powers get rusty. Use your own body as the Arani and the Onunkara as the Uttararani (woodflint).

Arani means firewood. Omunkara is the sonic wave of the Brahman-bhava. The sonic wave finds expression in every action, i.e., the sound that is emanating every moment from the actional waves of the Cosmic Mind is called the Onunkara. Just as friction between two pieces of wood is necessary for producing fire, similarly, regarding your own body as a piece of wood and the Pranava (Onunkara or one's own Ista-mantra) as another piece of wood and rubbing them with the meditational practice, i.e., contacting your own body with the Onunkara-like Supreme Being through Dhyanyoga, that hidden Brahmic Radiance has to be seen. In other words this Brahmic Radiance was and is al-



amum; churn it and the oil will come out. He abides in everything, but you cannot see Him, if you look at it superficially. Do the sadhana-meditate-churn any object or entity by meditation and He will appear. There is Ghee (Clarified butter) in the curd. Do you see Ghee, looking at the curd ? Churn it and the principal substance of the curd, the Ghee, will appear before your eyes. Look at the dry, mountainous river, you will see nothing but sand, but isn't there any water in it ? Take a little trouble, remove the sand, and you will find its bosom full of sweet water. Take a look at the wood, you can't feel any fire in it, can you ? But the fire-potentials are hidden in it. Take a little trouble, rub two pieces of wood and the fire will be lit up. Similarly, you are unable to see that Great Purusa within you. You cannot understand that He permeates every secret core of your molecules and atoms. Churn your self with Truth and Meditation and He will blossom forth within you.

Sarvavyapinamatmanam kshire
sarpirivarpitam
Atmavidyatapomulam tad brah-
mopanisat param.

He is all-pervading. Do not think that He abides in a number of particular entities only. He exists equably in everything. Ghee exists in the milk, but is

it restricted to any particular region of the milk ? No, the Ghee permeates the whole of the milk. The so-called high and low, rich and poor, Brahmin and Candala, man and woman, old and infant, Russian and American- He abides equally in all of them. You cannot look down upon any of them-none is an object of your contempt and hatred. If you despise even the smallest or meanest entity, bear in mind that you are thereby despising and hating the Parama Brahma Himself. What credit belongs to man for the Sadhana, whereby he attains beatitude ? He is only playing the King Kobes with the borrowed robes-he has earned the title of Sadhaka with the Sadhana-Shakti (strength for meditation), gifted to him by Him, hasn't he ? Investigate into all spiritual knowledges-into the root of all intuitional practices and you will see only Him there. It is He who makes you do the Sadhana, furnishing you with intellect and strength. Surren-

der yourself to His will. Off with your load of self-conceit. Lighten the burden of your life and drift yourself afloat on the course of His will. It is He who is teaching you the Sadhana in the guise of a Guru (Preceptor)-making your knowledge-your faith, firm and strong in the guise of a philosopher. You are plundering His mercy through everything day and night. Go on working as a machine, leaving the doer-ship to Him. How little can your poor intellect comprehend His inscrutable sport (Liila)! How little can it be analysed! So, instead of analysing His Liila, only keep the bearing of that inscrutable juggler aglow before your eyes.

Bitest Thou with a viper's dart
Exorcisest as exorcist
How sly'n' clever indeed Thou art
O what a strategist!
Mid of the river Thou throw-
est net
Drawest from land the netted freight.
So I say, do not try to analyse

that Great Spirit in vain with the pride of your petty intellect. With the whole ardour of your heart do the Sadhana of attaining Him as your own and all your discrepancies and incongruities will cease. Remember, where 'you' is, 'He' is not. Where 'He' is, petty 'you' is not. He is your ultimate goal. Don't let your desires and propensities go astray except towards Him. Let all your inspired desires float on the waves of His grace.

When terror dims my vital glow
Sayeth Vidyapati, save Thee no other go.
Thou art the beginning, Thou art the end-
On Thee doth liberation now depend.

All the Vedas have discussed about this Parama Purusa. Make Him the target of your life. He is your final destination. He is the Supreme Authority.

- Shrii Shrii Anandamurti.
Bhadra Purnima, 1956
Bhagalpur.

I reached Patna on 21st morning. At the gate of Bankipur jail Ac. Akyeshvarananda, Vireshananda and Arpana Didi were waiting to have permission to go inside. After some time the jail authority called us and declared that only Akyeshvarananda will be allowed to go inside as all other applicants were newcomers. We tried much to get recommendation for all but after a lot of discussion only I and Akyeshvarananda got the chance to go inside. As we went near the cell BABA got up and we entered the cell. I garlanded BABA and then did sastanga Namaskar. Akyeshvarananda sat near BABA's head and I sat near BABA's feet to serve HIM. HE was looking very weak and a little troubled as the condition of the room was not hygenic and the temperature was a little high. HE told us that on 20th morning HE had some pain in the nerve of the brain and HE pointed that out with HIS finger. HE also told that HE had chest pain and throat trouble. Civil Surgeon visited on 20th morning and noted all these complaints. BABA enquired about work and annual function and its preparation. We replied to HIM. Then HE called me and asked how we enjoyed the victory of Delhi self-immolation case. I told BABA "it is all your Grace that we won. And the news of the victory is circulated round the world by all the news agencies." HE told us that the Govt's face is blackened by the defeat and still this Govt. has not come to its senses. I told BABA that all the advocates and learned people had recorded this victory as a miracle. Govt did her best to defeat. To my surprise BABA quoted all the language of the court order as if it was worded by HIM. BABA praised the moral courage of the magistrate Sri M. K. Chawala. BABA asked us to pressurize the publication of newsletters. HE also wanted us to look after all round organizational points, 16 points, etc. By this time the CID and other people started reminding us of the time and BABA told us that now it is time to go. We got up and did sastanga pranam and BABA gave Ashirvad in Sanskrit. HE gave the garland in my hand and we came out.

Visited by: Ac. Gunadhiishananda Avadhuta.

Dear brother,

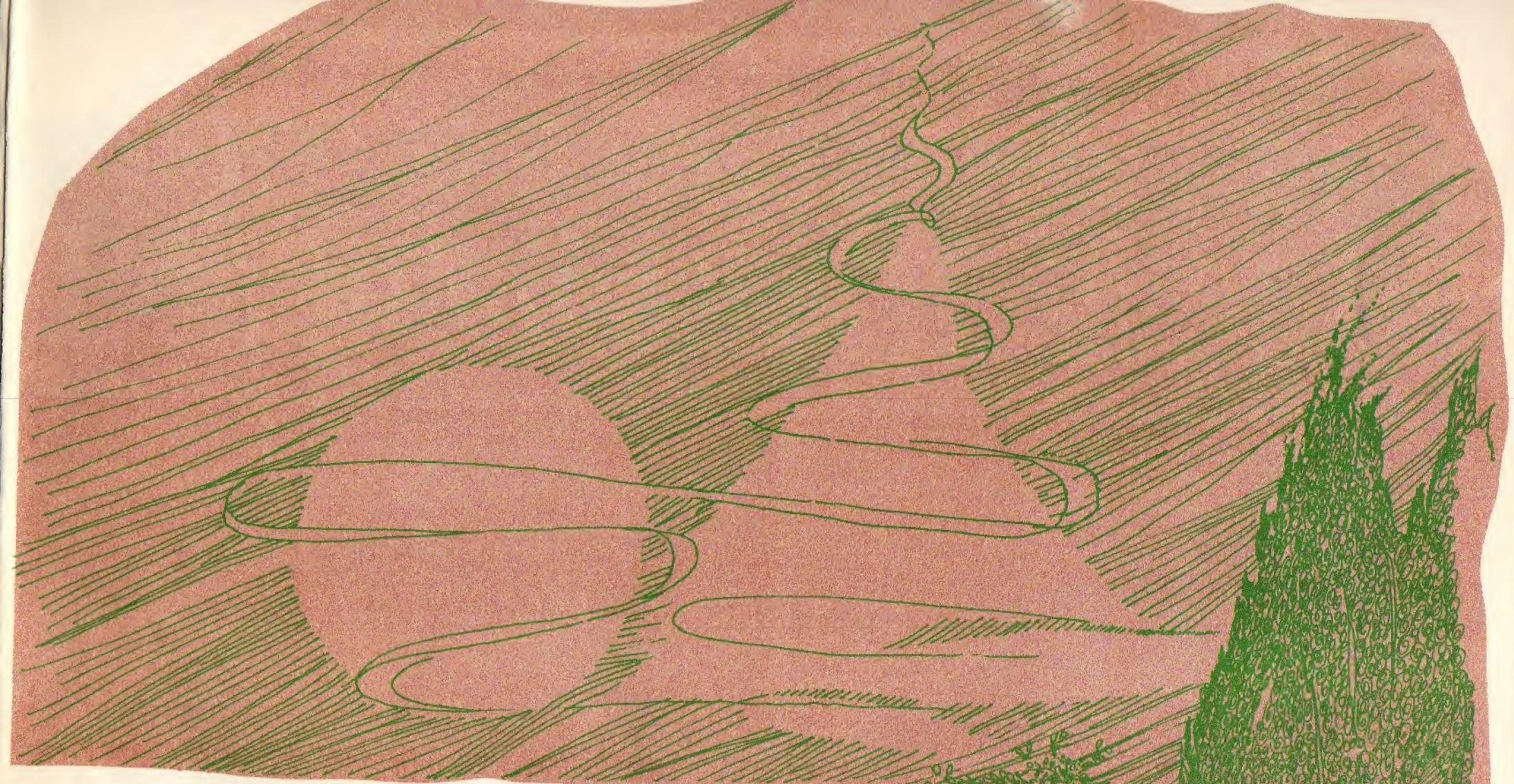
BABA NAM KEVALAM

Received your letter, very happy to know that you are started Dharma pracar work.

I think you know that we won the Delhi self immolation case all brothers are acquitted, free. Four days before the judgement two brothers met BABA and told HIM, BABA our case judgement is on 7th. BABA told them do not worry give maximum publicity after judgement. So where is Dharma there is Victory.

Recently BABA told the Newsletter are my food so send me maximum newsletters. One brother asked BABA when you are coming out BABA asked him when you are bring me out that shows BABA want that HIS sons & daughters work hard to bring HIM out.

Yours brotherly,
Ac. Nityesh



Dear Brothers and Sisters,

NAMASKAR.

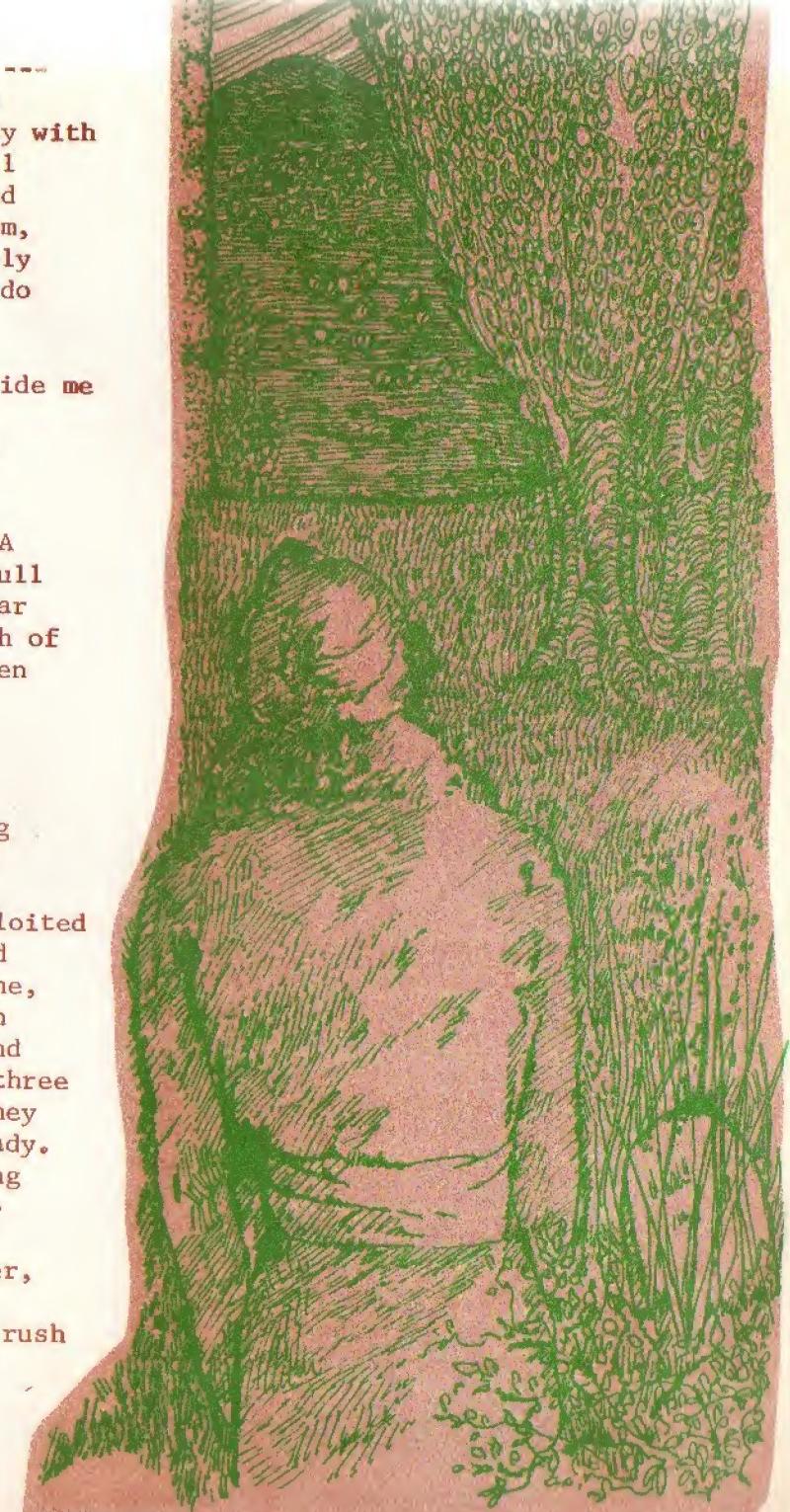
Recently I passed through a certain crisis in my spiritual life which I would like to share with you. Perhaps this is about as impolite as someone standing before you and rolling up his shirt to show you the fresh scar from his recent appendicitis operation. I don't know, but if you are offended, then you may doodle on these pages and I won't mind. Rather I will ask you for punishment in

What had happened to me was that one morning I woke up wondering why I bothered to stay around, to keep this body. You know life is a lot of trouble --- constant ups and downs which take you in spirals to a place there may well be a more direct route to. Anyway, you know, recently BABA had told me to do my duty with "proper zeal", but there I was, the well-known fanatic, suddenly stripped of all my zeal and left surprisingly only with a lot of "proper". Well, I sat back and wondered how long it would last. Buddha spent 40 days mulling over this problem, but I'm not so patient as he ---- besides if it really took 40 days, I'd probably have died of boredom before it was over. I figured that BABA has us around to do service and we're here; so it must be that some brownie points or bliss balls (vistara and rasa) must be associated with service (seva), and perhaps I just wasn't noticing them. So maintaining my faith in BABA, I proceeded to look inside me to see if there really is any deep dark hidden-away impulse to rush into the world like a madman and do good works. And sure enough, I didn't find it if it was inside me. I felt pretty content just sitting there in my darkened room doing sadhana. Well this went on for a few days, and the room got darker and darker, and I started to do my duties pretty mechanically. Still I thought BABA must know what HE's talking about, and service can't be nearly as bad as this dull life in a perpetually dark room. He must be getting something out of that 2 year fast in a filthy jail; otherwise how could HE possibly be representing the path of bliss. But what ? And so I continued to wait, not really restless, because when you learn to enjoy everything you enjoy even the gloom.

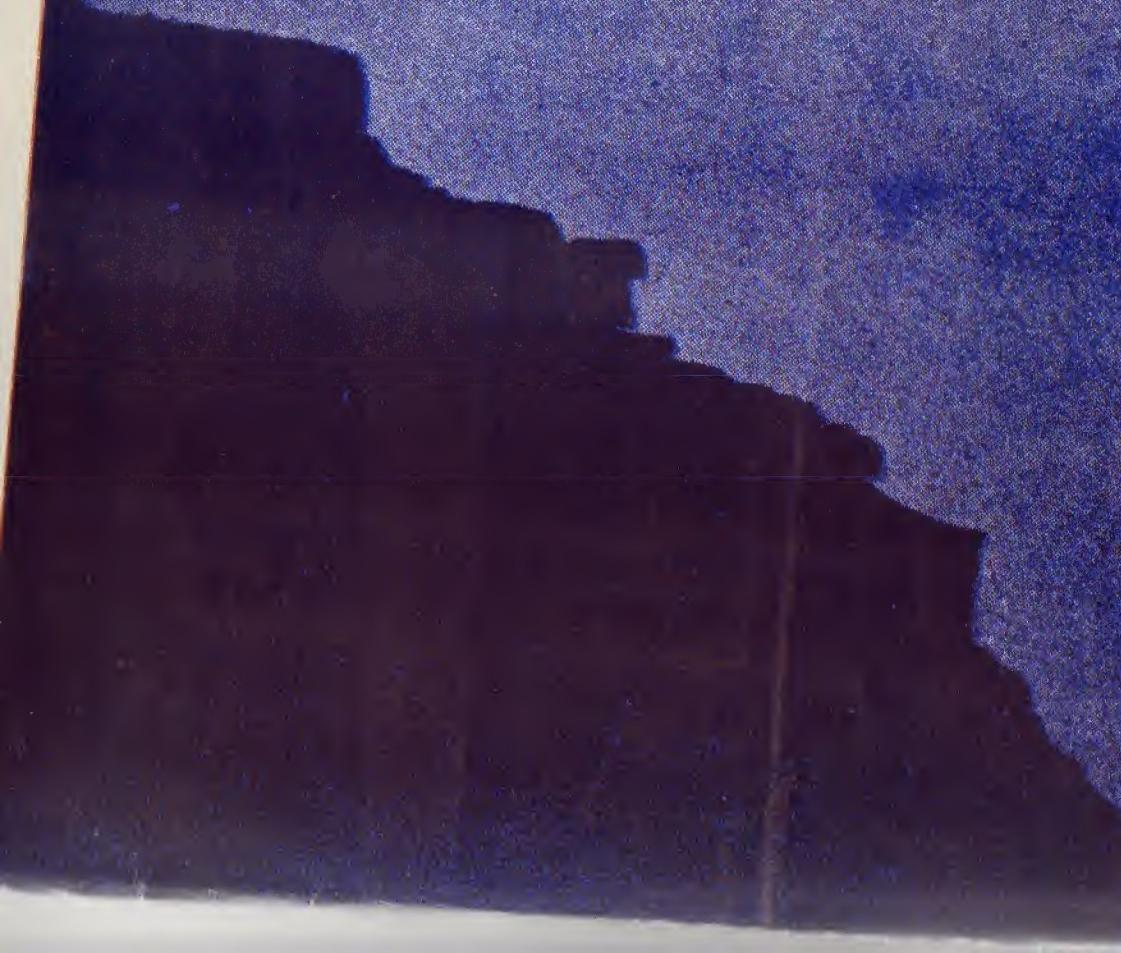
Then it happened. Somewhere from my unconscious mind I started to hear a voice screaming in pain. That voice was the voice of a suffering humanity -- of countless millions of little people huddled in fear inside themselves, hating the life they lead but not really believing the alternative exists. I saw them searching anxiously for a solution, looking everywhere for a leader who could bring them out of their almost perpetual despair. I heard the voice of the exploited woman in the street being raped, screaming "Help me, do something"; and I heard the pleas of the frightened but concerned man standing near, crying out, "Someone, do something"; and finally I heard that all-powerful voice of God resounding in my mind in a manner impossible to imitate --- "DO SOMETHING". So I looked around me and saw hundreds of people all sitting there who should have heard the same three voices as I had, but their faces showed no expression at all, and I knew that they really didn't hear, that they'd gone deaf long before. They appeared dead already. I looked again and saw thousands of good people all with their eyes and imploring faces turned towards me, waiting with a hope beyond belief. And then I knew --- mankind had endured enough, had suffered too much. The time had come for me to act. That work which I was born to do must commence now. Mankind needs a leader, must have an example, and even should none else stand forward with me, then I will stand alone. For my time has come. Whatever destiny awaits me I must now rush to embrace. Humanity, I will carry all of you with me, let it be even only one step forward.

- Abhiik Kumara

Taken from "The Magic Theatre".



Ride the wave of DHARMA







The Prince of Peace

Now, after they had dined, the guests and Jesus all were in a spacious hall in Mary's home. And then Lamaas said, Pray, tell us Lord, is this the dawn of peace? Have we come forth unto the time when men will war no more? Are you, indeed, the Prince of Peace that holy men have said would come?

And Jesus said, Peace reigns to-day; it is the peace of death.

A stagnant pool abides in peace. When waters cease to move they soon are laden with the seeds of death; corruption dwells in every drop.

The living waters always leap and skip about like lambs in spring.

The nations are corrupt; they sleep within the arms of death and they must be aroused before it is too late.

In life we find antagonists at work. God sent me here to stir unto its depths the waters of the sea of life.

Peace follows strife; I come to slay this peace of death. The prince of peace must first be prince of strife.

This leaven of truth which I have brought to men will stir the demons up, and nations, cities, families will be at war within themselves.

The five that have been dwelling in a home of peace will be divided now, and two shall war with three; the son will stand



against his sire; the mother and the daughter will contend; yea, strife will reign in every home. The self and greed and doubt will rage into a fever heat, and then, because of me, the earth will be baptised in human blood. But right is king; and when the smoke is cleared away the nations will learn war no more; the Prince of Peace will come to reign.

Behold, the signs of what I say are in the sky; but men can see them not.

When men behold a cloud rise in the west they say, a shower of rain will come, and so it does; and when the wind blows from the south they say, the weather will be hot; and it is so.

Lo, men can read the signs of earth and sky, but they cannot discern the signs of Holy Breath; but you shall know.

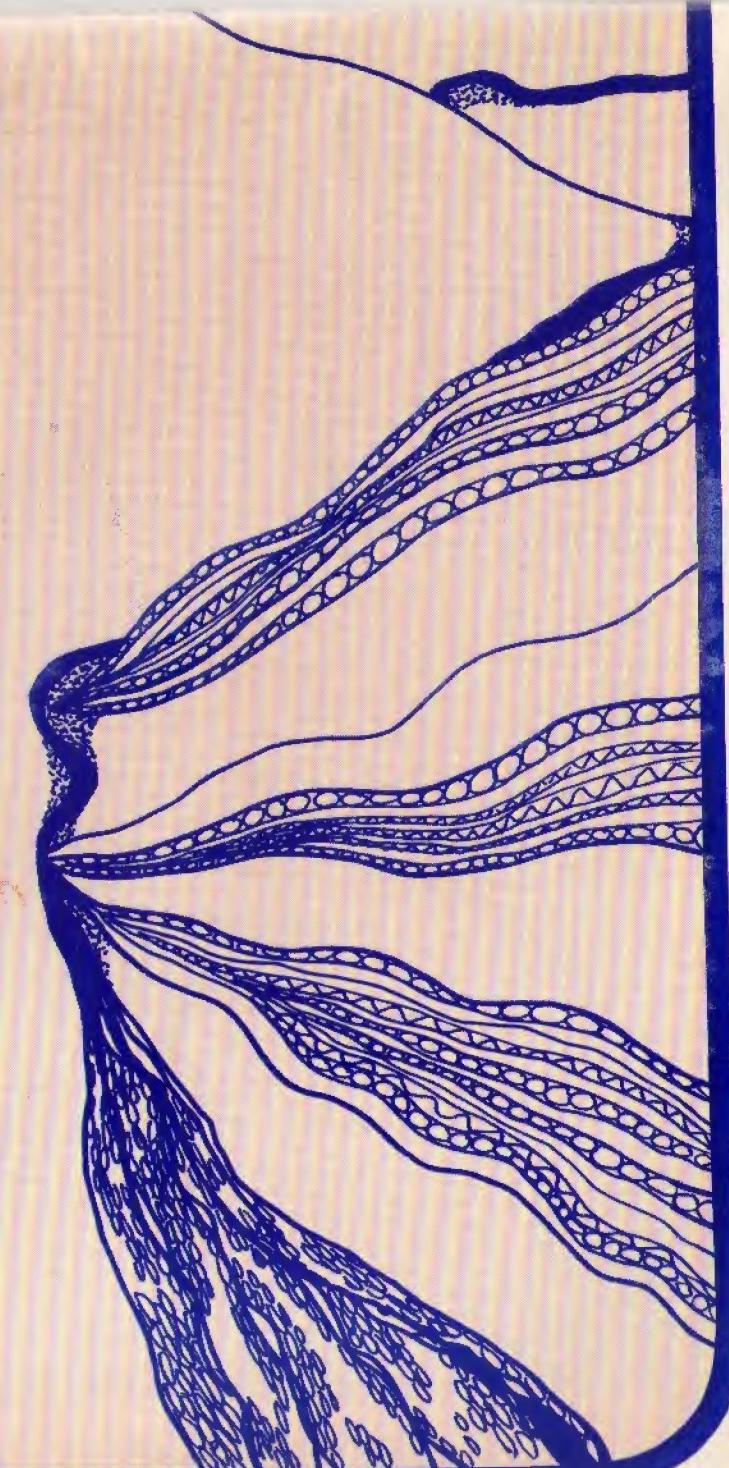
The storm of wrath comes on; the carnal man will seek a cause to hale you into court, and cast you into prison cells.

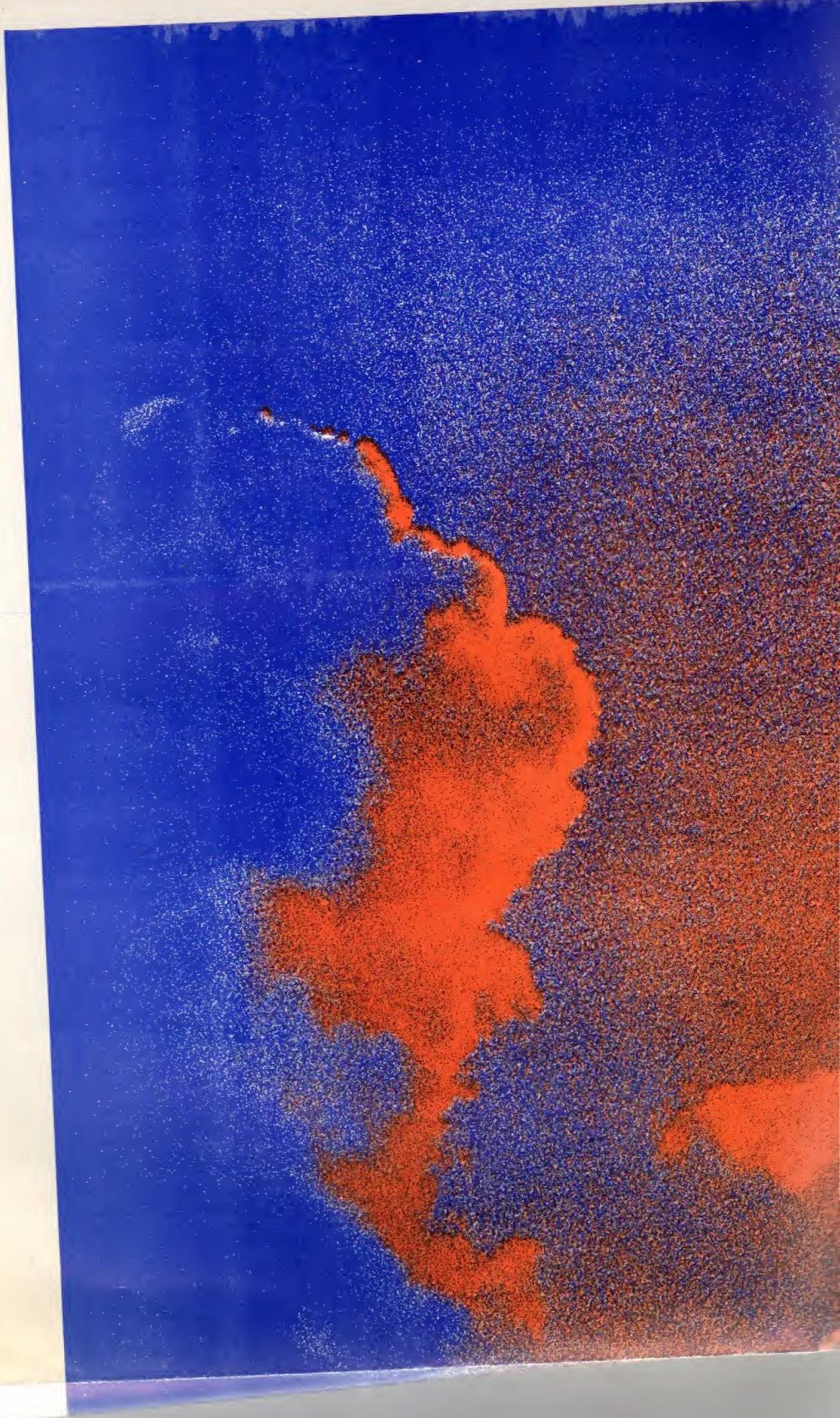
And when these times shall come let wisdom guide; do not resent. Resentment makes more strong the wrath of evil men.

There is a little sense of justice and of mercy in the vilest men of earth.

By taking heed to what you do and say and trusting in the guidance of the Holy Breath, you may inspire this sense to grow.

You thus may make the wrath of men to praise the Lord.





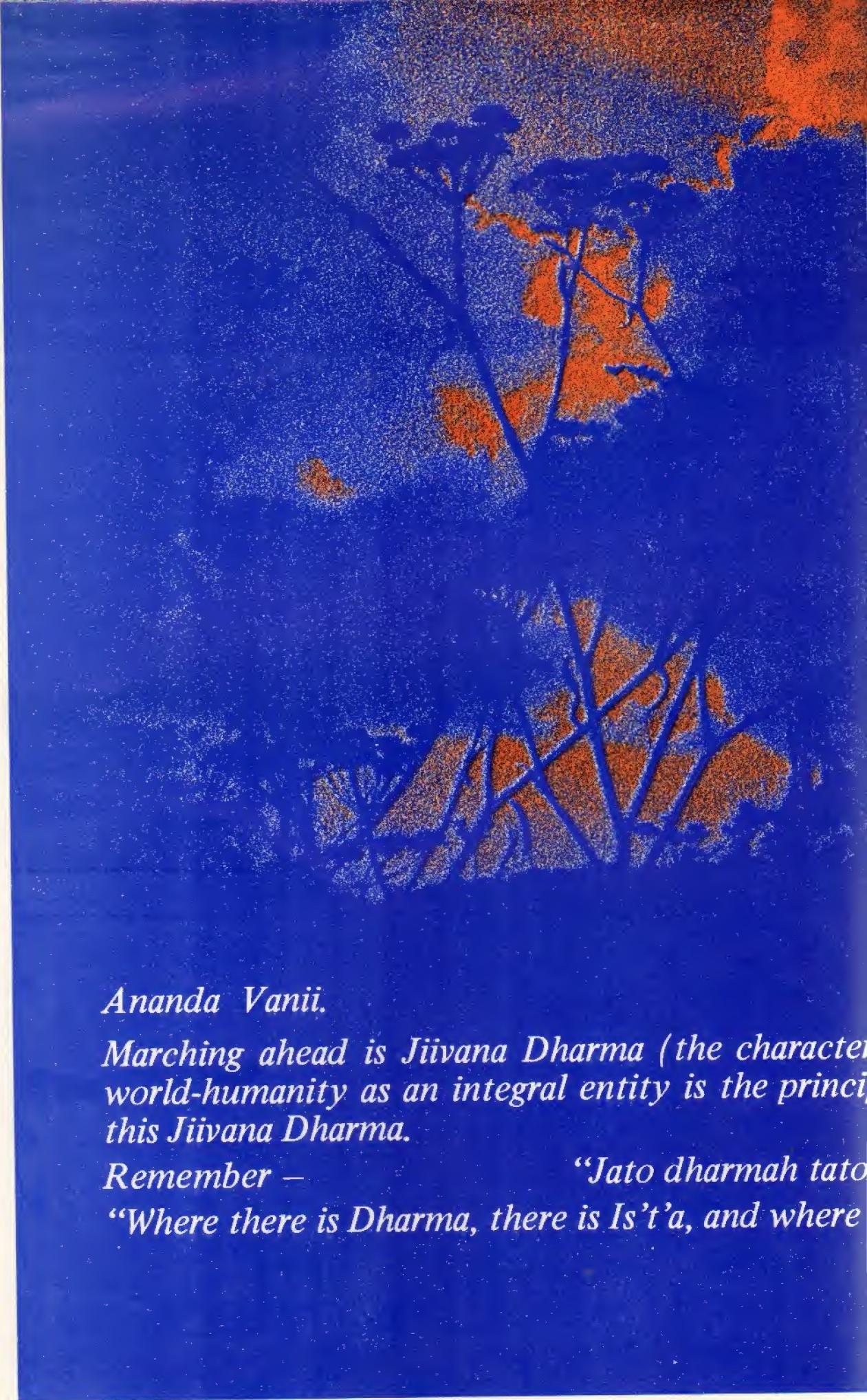


"**JAYA!**

vont of life). And to march ahead carrying all, viewing
pect of Jivana Dharma. Resolve courageously to observe

"*i, yato is't'ah tato jayah*"
is Is't'a, there is victory".

Istandamurti,
meshakhii Purnima 1975



Ananda Vanii.

Marching ahead is Jiivana Dharma (the character world-humanity as an integral entity is the principle of this Jiivana Dharma.

Remember –

“Jato dharmah tato

“Where there is Dharma, there is Is’t’ā, and where

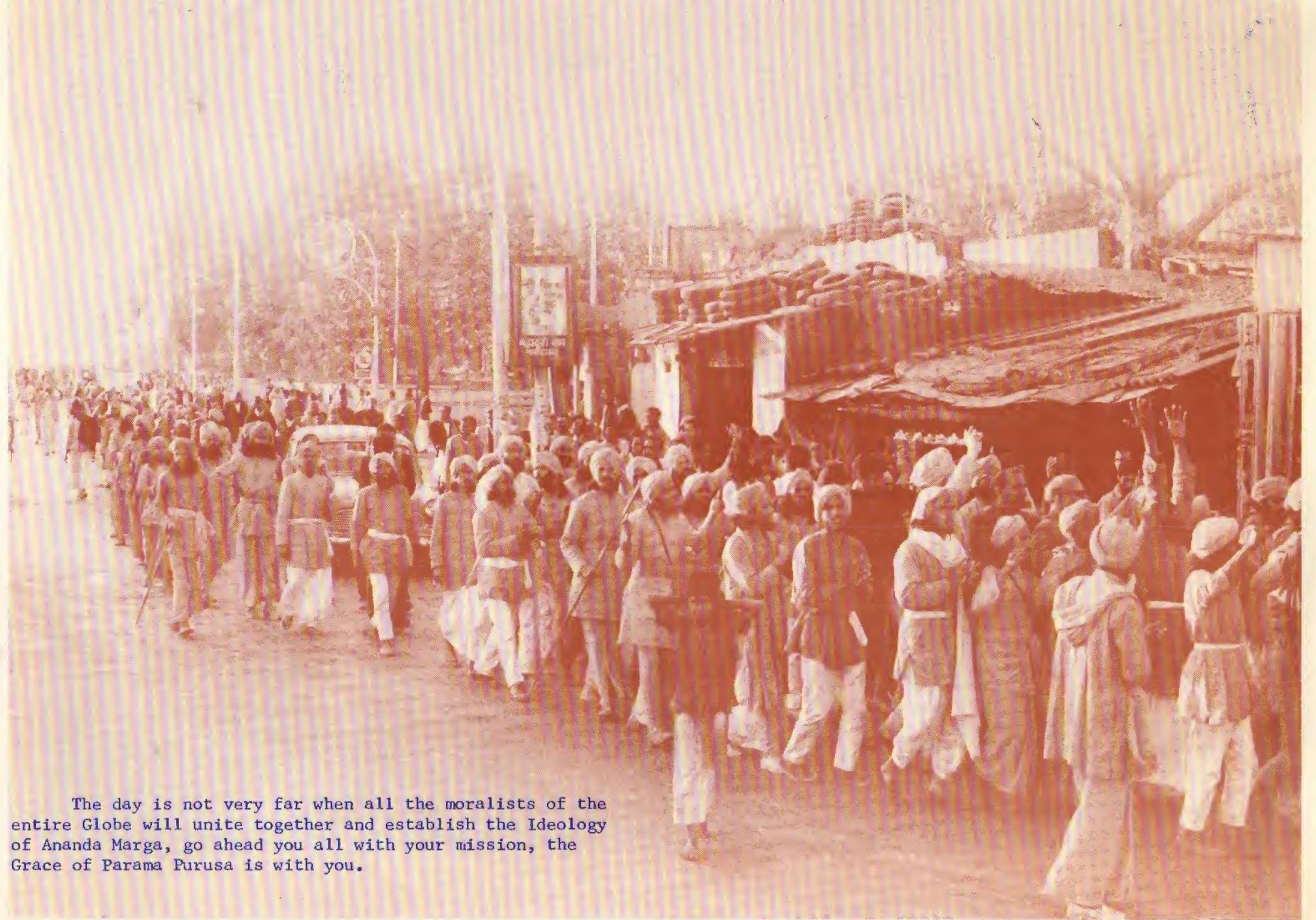
Some of BABA's recent statements

As a person boards the train from Candragar to Calcutta, that person reaches Calcutta so easily, and says, "I have come to Calcutta" as if he has come walking. But actually it is the train that has brought him to Calcutta and he was just sitting quietly. In the same way, persons holding to, or boarding on Dharma reach their destination, their goal, and are victorious. So it is a victory of Dharma, not of the individual, but he reaches his goal adhering to Dharma.

BABA spoke about the struggle being faced in India. HE said that the Congress Party (Mrs. Gandhi's party) and the Communist Party of India (pro-Moscow) had formed a clique against Ananda Marga. HE said that the struggle now was between those supporting baser tendencies and those supporting subtler tendencies. BABA added that, "The rulers of the country are not bad people, they are also good people, but I want that they should be better people." Those following another ideology would not be able to follow the Ananda Marga ideology at the same time according to BABA,

BABA became quiet for a moment and then asked, "Little boy, how do you think it is possible that I am alive after 681 days of fasting?" Answering HIS own question, BABA said, "It is because of the love of My devotees from all over."

BABA became quiet once again. Then HE said in a low voice, "You know, I'm very weak ... They have tried to kill ME." Then all of a sudden BABA sat up,



The day is not very far when all the moralists of the entire Globe will unite together and establish the Ideology of Ananda Marga, go ahead you all with your mission, the Grace of Parama Purusa is with you.

*As the river moves along
So my feelings flow
As the giver sings the song
So I hear my loving grow
As the clouds cling hills so near
I hold your love the same
As birds sing through the air
So I call your silent name
And I will travel the width of your ocean
Where you unravel the joy of devotion.*

*Ride the wave of dharma
The oneness of a song has grown
Leave the ego's armour
As the King of Love takes the throne
In the seat of your heart
He is calling
Children come back home.*

*As rocks bridge the rushing stream
So you met my need
As the tree sheds dying leaves
So my heart is freed
As the sunlight heats the earth
So you warm my heart*

*As a woman giving birth
My life makes another start
And I will travel the road that keeps turning
Where you unravel the flame that keeps burning.*

*Ride the wave of dharma
The oneness of a song has grown
Leave the ego's armour
As the King of Love takes the throne
In the seat of your heart
He is calling
Children come back home.*

*And I will travel the heights of the endless sky
Where you unravel the vision upon my eye*

*Ride the wave of dharma
The oneness of a song has grown
Leave the ego's armour
As the King of Love takes the throne
In the seat of your heart
He is calling
Children come back home.*

BABA NAM KEVALAM



The Science of Iishvara Pranidhana

Ac. Shivananda Avt.

First one sits in Padmasana. Both the sides of genital organ above in the abdomen we have prostate glands. These prostate glands develop after 12 years of age in every human being and the sex feeling is natural there. One who wants to control the mind for concentration must control this feeling of sex or passion. When one sits in Padmasana, both the prostate glands are pressed by the heels of legs which cross each other. Hence, at the time of Padmasana, the feet must go enough above, completely touching the end of the thighs and abdomen. Due to the pressure of the feet on these prostate glands immediately the sex feeling is controlled which helps in further practice of concentration. Secondly, regularly one sits in Padmasana for Iishvara Pranidhana, so it gives an impetus to control the glands to keep them to normal. Unless and until we give chance to sex

(Serpentine coiled power) runs upwards.

Clustering of the palms helps in preserving the electro-magnetic forces created at the time of chanting of the mantra with the help of breath.

Closing of the eyes helps in preservation of outgoing energies, and saves the exhaustion of energy in way of transmission of light waves (in seeing, gazing). Secondly it helps in withdrawal of mind and concentration too. It gives soothing effect to the mind and eyes at the time of spiritual practice. It gives peace to the mind.

Turning of tongue is just like the action of Khechari mudra. In hatha yoga they cut the tongue, which is completely unscientific and unnecessary.

remain unaffected by further mental activity. Really it tries to control the activity of the mind, what an uphill task! Now, for the first time mind is being trained to stop its activities. So by stopping the activity of the mind by Bhuta Shuddhi, we save physico-psychic energy for higher attainments in meditation.

Asana Shuddhi. In this the mind which was running like a monkey has been caught hold and tied at one place. The Ista Cakra or plexus of concentration becomes strong making the mind strong. When a plexus becomes strong in concentration in Iishvara Pranidhana, it helps other plexuses and the nerves connected to be healthy and strong.

either sexes, static food such as onion, garlic, hot spices, intoxicants, smoking, fish, meat, egg & other static food described in Caryacarya, reading of novels or sex exciting books, journals, cinemas, televisions, the practice of sitting in Padmasana for Iishvara Pranidhana is much more helpful in controlling sex urge. When sex urge is controlled, the wastage of body and mind is stopped in many ways. Most of the chronic diseases, physical and psychic, are due to sex urge. Diarrhoea, dyspepsia, gastric diseases, lungs diseases, brain fatigue, loss of memory, chronic dysentery, and irritation and temper losing, filthy thoughts, kidney troubles, gonorrhoea, syphilis, and so on so forth.

When one sits for meditation for Iishvara Pranidhana, one has to sit erect. When one sits erect, the back bone becomes straight, nerve centres situated on the back bone become toned up and nerves become active. The flow of the blood through the vessels becomes normal. Upward flow of many juices for making a yogi perfect. This straightness of spine makes helpful. The seminal fluid starts running upwards to supply enough food to the brain for intellecto-intuitive work. This straightness of backbone for longer period increases longevity fighting old age. The straightness of spine helps in

Ishana we are simply to turn the tongue upwards and keep it pressed by mouth. By doing this, thyroid gland is controlled, the secretion of thyroid becomes normal and hormone of thyroid starts secreting which helps in creating much saliva for digesting of our food, lubricating the throat, stomach and intestine, cools the mouth, heat of mouth goes away and standing of thorn-like structure on tongue due to indigestion and other stomach diseases goes away within minutes. Sweet saliva makes the body and mind harmonised in peace and sweetness. Slowly it helps in melodious voice. So after Iishvara Pranidhana, one will find that the voice has become sweet and melodious. It helps in longevity and higher attainments of occult powers.

By practice of Bhuta Shuddhi, withdrawal of mind from different objects of the world, we help to save the exhaustion of energy which is lost while the mind runs to different objects. Physical and mental, both the energies are lost when the mind is engaged in thinking or taking anything as its object. Thinking is the root cause of physical activity. Good and bad activities are results of thinking. Mental first and physical second (the activities of mind) makes people happy or unhappy. This Bhuta Shuddhi helps to

Ista Cakra and some feel sudden strain there. Nothing to worry, a new work has started for which the mind and the portion of the body was not habituated. Asana Shuddhi helps in concentration. Some practice of some asanas will make the plexuses adjustable to resist strain. The pull or strain to a few is due to extraordinary mental vibration created due to practice of concentration.

Citta Shuddhi. Chanting of Mantra with the help of breath. Really, here is a practice of partial pranayama. Physico-psychic exercise. By this inhalation and exhalation of breath with syllables of mantras we create much vital energy out of food materials, water, medicines etc. kept in the body machine. Secondly the vital energy is enough fetched from the atmosphere helping in longevity, good health, by preserving and conserving physico-psychic energies this way. When the mantra is chanted with the help of the breath with cosmic feeling, the wave-length of the unit mind increases. That can be felt at the time of Sadhana or meditation or spiritual practice in Iishvara Pranidhana. The psycho-spiritual waves created can be felt in enormous vibration created around the spiritual aspirants. Secondly, the spiritual aspirant if one likes can mentally visualise within a few seconds, the psycho-spiritual wave created by him, by Guru's or

preceptor's grace, is running so fast through spheres of planets and stars and merging in vast cosmic mind. In this way, the whole body of a spiritual aspirant has become a machine and due to emergence of psycho-spiritual wave, the body is generating enough physical wave and physical energy, which is transformed into psychic or mental energy in short span of time, which in normal course was not possible, helping one to develop more of intellect and strength of mind to cope up with individual, family and social problems. These physico-psychospiritual energies repair the impairs of physical body and mental body. That is, the physical ailments in forms of chronic diseases and mental ailments as psychic diseases and other mental problems are automatically solved. The mind becomes strong enough to judge about the bad actions, the vices, good actions or virtues, and overcome the bad actions to be virtuous for higher spiritual attainments and becoming assets for the society as becoming noble, moral and pious men.

The psycho-spiritual energies preserved make people peaceful and happy. The acquired psycho-spiritual energies are helpful for the individuals and for the society. Ordinarily, the spiritual vibration created in Iishvara Pranidhana can be felt by others (spiritual aspirants) from a fur-long which is saturating the area

gained for fighting physico-psychic diseases and higher spiritual attainments.

While Iishvara Pranidhana practice is going on due to hitting of the mantra, the Kula Kundalinii Shakti or Serpentine coiled power (dormant Supreme Cosmic Power) para shakti rises and unfolds the treasures of intellectual and intuitive knowledge, vibrated spiritual wave and establishes an aspirant in Cosmic wave of divine ideation or Brahma Bhava. Kundalinii rises from the seat of crudeness of Muladhara and tries to go upward with the help of the chanting of the mantra by the grace of the Guru or Preceptor. When the Kundalinii rises an enormous psycho-spiritual wave is created, an aura of mercury light whitish colour rolls throughout the body of an aspirant, beautify the aspirant in sentient form. Thrilling sensation, sudden perspiration, shedding of tears, feeling of singing and dancing, the feeling ecstasy may have been seen in spiritual aspirants at the time of spiritual practice in Iishvara Pranidhana.

By the practice of Iishvara Pranidhana, the skin slowly becomes soft and thin as the crudeness of the body goes away. The body may become thinner and lighter as the crude body is transformed in subtler physico-psychic bodies.

Hence, to maintain the body, sentient nutritious food as fruits

hear Om'kara Dhvani or Cosmic Sound. This is an achievement. Certain occult powers may develop. But one is not to be deviated by these allurements; one has to stick for devotion, nothing else. One goes in ecstasy of divinity and enjoys bliss. One who is in Bhava or Cosmic ideation, forgets the world. So many times it is seen, that the aspirant has developed forgetfulness. There was a state of mind, when all his bad or good results of his past actions were coming in his mind unwanted puzzleing, torturing, creating restlessness, uneasiness and now he is happy as the Iishvara Pranidhana has removed his anxieties, cares, feeling of sorrows from the mental sphere. Surely, there is forgetfulness but it gives scope to heal up the mental and physical impairs and also checks the suffering and pain. Slowly the mind will become healthy and strong, the ideation will be controlled to consciousness by the practices of meditation or dhyana, the mental state will become alright. Secondly, if a person is in Brahma-Bhava or Cosmic feeling, one is lucky enough, because that's the divine grace. Those who are so lucky who enjoy this state and those who witness are also lucky who partially enjoy. Really, this is the devotional state gained by Pranidhana. Further, by God's grace if such devotional state exists for longer period,

spiritual practice. The place where regularly spiritual practice is done, the place becomes spiritually vibrated, help to own self and others too. Hence the practice should be done for longer period. Secondly the Semi-Lishvara Pranidhana (Ardha-Lishvara-Pranidhana) must be continued for hours and hours together then more aware physico-psycho-spiritual energies can be

essary for spiritual aspirants. Regular some physical exercises, walking, running, swimming, asanas are necessary. Liquids, lemon water, fruit juice, vegetable juices are helps in meditational practices. Sponge bath, bath, with normal water off and on is helpful.

Finally, by Lishvara Pranidhana, in deep concentration one may

unseen powers of almighty hands. Such devotees become care-free. So then carelessness takes a turn to carefreeness. They see, the Supreme father is looking after their affairs and they weep for Him. How many are such lucky spiritual aspirants whose complete responsibility is in the divine hand and who enjoy the divine lap in carefree state ?



The LORD'S Drama

Vikasha

During Didi Madhurii's visit to Melbourne with Dada Abhiik Kumara, a special D.C. was held at which Didi Madhurii told one of the most inspiring and brilliant stories about BABA and HIS Liila I have heard. Her words were like a realisation in themselves and they fell upon my ears like soothing elixir.

Her story began when she was in India, at the time when BABA's play was reaching one of its most climactic points. It was immediately after Ma (BABA's wife) had left BABA and gone with Visokananda. The Margiis were going through the most intense clash imaginable; it was like their souls were being ripped apart, for Ma had been their Mother and BABA's female counterpart. The whole Marga was in a state of confusion and the Margiis in India did not know who to listen

Rama's brother, Lakshmana were living in the forest with Rama during his years of exile due to their great love for him. Ravana, king of the demonic forces heard of Sita's incredible beauty and was filled with lust and desire. He thus decided to go to the forest and kidnap her. Knowing of Rama's prowess and might Ravana thought up a scheme to draw Rama and Lakshmana away from Sita so she would be unguarded making his dispicable task easy. To fulfil his plans he solicited the help of one of his subjects, Mariicha. Mariicha lived in the forest as an ascetic and through his austerities had attained many magical powers. Ravana persuaded Mariicha to transform himself into a wonderful deer to attract Sita's attention so that she would ask

the chase would never end took up his bow and felled the deer. Mariicha then resumed his original form and simulating Rama's voice called out, 'Alas, alas! Ah Sita! Ah Lakshmana!

Upon hearing this Sita was stricken with grief and fear. She cried to Lakshmana to go and help his brother, but Lakshmana true to his brother's command would not leave her. Sita entreated Lakshmana to go again and again; however, Lakshmana would not listen to her pleas. Sita became furious and started to abuse Lakshmana saying he was a traitor to his own brother. Her cruel words pierced Lakshmana's heart like poisoned arrows. Lakshmana explained that Rama was invincible and that there was no need to worry. But Sita's fear only grew and she cursed Lakshmana even more

and fear. Even the most devoted Margiis were dumbfounded and were searching for an explanation as to why such a disastrous event had occurred.

Then one day while Madhuriiji was staying at an Ananda Marga jagrti (somewhere in India) an Avadhuta bounded in and sat her down and told her a magnificent experience that he had just had with BABA. When the Avadhuta saw BABA naturally the first thing he asked was why HE had let such a catastrophic thing happen. Baba then told the Avadhuta a beautiful story from the Indian Epic poem, the Ramayana. You know the Ramayana is like the Mahabharata as it tells the story of the War of Dharma, the fight between the moral and immoral forces in society. The difference between the two is that the Mahabharata is an historical event as well as being symbolic of the eternal struggle of life while the Ramayana is mythological.

The characters in the Ramayana are the Lord and His consorts born as mortals playing out the Liila of creation. Rama is the hero of the Ramayana and he is God incarnate. Sita is his beloved wife whom he rescues from the clutches of the evil king, Ravana who of course represents the immoral forces. BABA was telling the Avadhuta the section of the Ramayana where Rama has nearly completed his fourteen years of exile in the forest of Chitrakuta. Sita and

Mariicha did as Ravana wished and became an exquisite deer on whose skin gold, silver, diamonds, gems and flowers seemed to appear in succession. The deer's skin was like a living stream of jewels flowing on its beautiful golden body. Sita who was gathering flowers in the forest saw the deer and was immediately enraptured in the deer's beauty. Sita then called Rama and Lakshmana to see the magical deer. All marvelled at its magnificence Sita as planned asked Rama to capture the deer for her or at least get its skin. Rama bowed to her desire. However, fearing for Sita's safety Rama refused to leave her side until she promised him that she would not leave a circle that he drew around her. The circle was magical and while she remained in it she could not be harmed. He also commanded Lakshamana not to leave Sita under any circumstances even if he himself would cry out for help. Rama was pleased to think he had such a steadfast and faithful brother.

Rama then went after the deer. Mariicha, in the form of the deer gradually drew Rama further and further away by stopping a distance from him and when he had reached close by, Mariicha would dart on disappearing into the forest and then reappear in a clearing ahead. This continued until Rama thinking

then she would end her life there and then. Lakshmana was overwhelmed and said that he would go to his brother.

Ravana who had been waiting for this moment watched as Lakshmana departed. Before he approached Sita he transformed himself into a mendicant ascetic, clad in saffron clothes carrying a begging bowl. When he was close to Sita he began to beg alms from her. As customary Sita offered Ravana some food but when she tried to put it in his bowl he would move back, coaxing her closer and closer to the edge of the circle. When she was at the circles edge he once again moved towards her. Sita stretched herself to the point where she was off balance and when Ravana moved back she stumbled and fell out of the circle. Ravana immediately threw off his disguise and assumed his demonic form. Catching Sita with one hand by the hair and with the other lifting her up he carried her to his chariot hidden behind some trees. The chariot then rose into the sky and he went with all speed to his kingdom, Lanka.

This event was the beginning of the end of Ravana and all forces of evil in the world for it was at that point that Rama set out to rescue Sita and rid the world of the satanic monster Ravana and



his wicked kingdom. The remainder of the Ramayana is the war that resulted. Rama was hailed by all as the embodiment of Dharma while Ravana was the epitome of Adharma, no act was considered too base or mean for Ravana to perform. As with the Mahabharata all events in the Ramayana represented the war

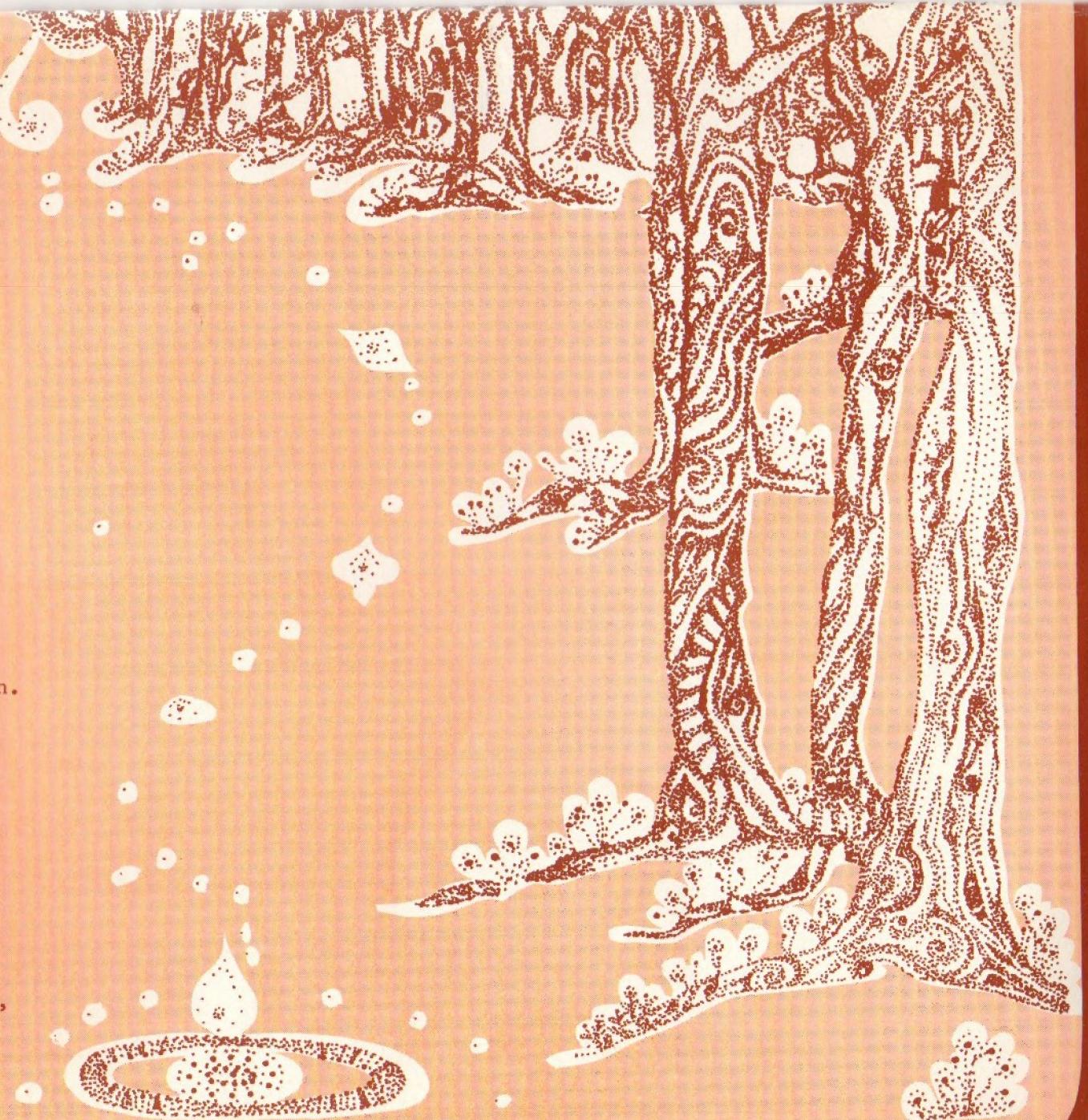
good and evil that occurs when evil has begun to dominate in the world. The War of Dharma is a climactic point in history and occurs at the juncture between an age of darkness and an age of enlightenment.

In this War of Dharma the Lord chooses our roles to play and we must accept them and play them out as the situation dictates. In the Ramayana, Rama, who was the Lord incarnate Himself, had to leave Sita alone to be kidnapped by Ravana. Sita, the wife of Visnu (the Supreme Entity) in mortal form and thus beyond the desire for such a creature as a deer, had to entreat Rama to chase the deer so she could be taken by Ravana. Lakshmana who had never disobeyed the will of his brother before had to abandon Sita so the evil scheme of Ravana's could be completed and the War of Dharma could begin.

These roles the Lord chooses for us and whether they be adorned in roses or thorns we must accept them for it is His Liila.

Once again the War of Dharma has begun and once again the roles we must play are becoming clearer and clearer. To be guided by His Will means Victory, to go against it is certain defeat.

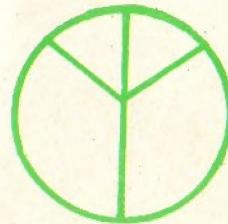
VICTORY IS OURS...



**Happy
Birthday**

BABA

from your children



Published by HIS Grace through
A'NANDA MA'RGA Sydney
209 Walker Street, North Sydney, N.S.W. 2060
Telephone: 929 2802